

(5)  
A TRUE  
**RELATION**

OF A

**Company of Brownists,  
Separatists, and Non-  
Conformists,**

*In Monmouthshire in Wales.*

**With the manner of their Doctrine, Christ-  
nings, VVeddings, and Burialls.**

**TOGETHER**

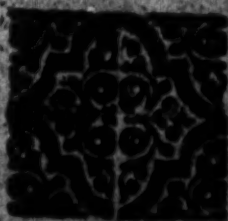
**VVith a Relation of the knavery that some of their  
Teachers practised to enrich themselves  
withall.**

**The truth whereof will be justified by sundry people of good  
quality inhabiting in the said County.**

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*By Edward Harris.*

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**Printed in the year 1641.**

A TRUE  
RELATION

OF A

Company of Brownists,

Separatists, and Non-

Conformists,

In Shropshire in Wales.

With the manner of their Doctrine, Christ-

nings, Vestments, and Rituals.

THE

With a Relation of the manner of their

Teachers preachers to enrich themselves

withall.

The first whereof will be justified by sundry people of good  
quality inhabiting in the said County.

By Edward Harris.



Printed in the Year 1641.



**TRUE RELATION OF A  
company of Brownists, Separatists, and  
Non-conformists in Monmouth shire**

**in W A L E S.**



**I**N the County of Monmouth in Wales, in  
divers parts a number of Non-conformists  
being assembled together, not regarding in  
what place they meet, whether in field, gar-  
den, orchard, barne, kitchen, or high waies,  
being (as they teach) as available to their  
devotion as the Church: where by their  
doctrine they perswade their auditory to contemne the prayers  
of the Church, and the Preachers of the Gospell; also avow-  
ing their owne zealous prayers to have such power with God,  
as that they dare challenge him *ex tempore*. By which lewd per-  
swasion of theirs they have drawne divers honest mens wives  
in the night times to frequent their Assemblies, and to become  
of most loose and wicked conversation, and likewise many chaste  
Virgins to become harlots, and the mothers of bastards; hol-  
ding it no sinne for a brother to lye with a brothers wife; as al-  
so a virgin gotten with childe by a brother not to be the worse,  
but by another; then by the wicked, and so consequently a  
sinne.

### *And first of Christenings :*

Which is that the Father shall bring his child to such of that sect as shall professe himselfe to be a minister, who shall take the child into his hands and wish the Father to name him, and being named, the Minister useth to cut the child in the care untill it shall bleed, and then after (delivering the child to the Father) saith, by such a name thou child shall be called; in which action they use neither the sprinkling of water, signe of the crosse, Godfathers nor Godmothers, nor any of the prayers in the Common prayer booke appointed to be used for that purpose; and they will allow of no churching of women by any means.

### *The manner of these Mariages*

Is, that he that taketh upon him the place of a Minister, shall aske the man that is to be married, if he wil have such a maide or woman to be his wedded wife, who saying that he will, hee also usually asketh the woman that is to bee married if that she will have that man to be her husband, who saying that she will; then their Minister will usuall say, goe together and multiply; in which action they never use the plighting of troth, ring, prayers, or ceremonies whatsoever.

### *Of Burials.*

They wil allow of no praiers or ceremonies at all at the burying of the dead, but give directions that the body be throwne into a pit, much like a thing nothing worth; And being that these sects in all things are inclined to maintaine contradictions as is before said, touching the points of salvation, so they will in all other things; And (*inter alia*) command the dead to bee laid



and in the ground a crosse the Church or Churchyard, or with their heads toward the East, but never with their feet Eastward, as the ancient custome was.

*Of a Pavier (being one of the zealous Brothers, seeing one of the Pastors of that sect get 20. l. under colour of cancelling of sins) that by his owne practice in the like nature got 3. Cheeses and 9. l. and by an accident escaped hanging in the earning thereof, as followeth.*

This Pavier or zealous brother, being very intimate with the grand Doctors of that unsanctified discipline, and being privy to most of their waies and secrets, and hearing it taught at one of their Coventicles or meetings, that it was a great sinne for a woman to conceale any mony from her husband (which exercise being finished) one of the women of that auditory acquainted the Teacher, that she was guilty of that sinne, in regard that she concealed 20. l. from her husband, & demanded what she should doe to be forgiven of that sinne, who commanded her to bring the mony to him, promising so to dispose thereof amongst the people, that her offence in that behalfe should be pardoned, which the simple woman did, whereby she and the poore were cosened by a knave.

*How the Pavier taking this president of the holy man of God his practice, cozened three women of their cheeses.*

Who speedily repaired unto three rich women of his neighbours (that he knew to be well stored with good cheese which he wanted) and made them believe that they were such heynous sinners against God, that if speedy meanes should not be made for the remission thereof, they were in the state of damnation; wherewith the poore women being put into a great fright

earnestly belought the Pavier (who they conceived to be a learned man full of sanctitie and a detester of vice) to find out how Gods wrath might be appeased, and their sinnes remitted; who (after much intreatie and promiles of rewards) told the women that first they should confesse their sinnes; and that according to the quantity thereof, meanes should be made for the remission therof: and being demanded how and to whom their transgressions should bee acknowledged whereby the quality therof might be evident, wished each of them to fetch him down a cheefe of the biggest they had, and scales to weigh them in, which being weighed and notice taken of the weight thereof; the Pavier did cut a round circle in the middle of every one of the cheefes, and tooke out the cheefe within those circles in lumps unbroken; insomuch that there was a round hole in the middle of every of the said cheefes almost through; and thereupon the Pavier delivered every woman her owne cheefe againe charging every of them by the next morning to confesse all their sinnes in those holes and that he would then come to them, and in the meane time would goe home and pray for them, and study meanes for the remitting of their iniquities, and did take home with him the lumps taken out of the cheefe, and cut off all the cheefe thereof neere from the rine, and made round lumps of lead fit for the filling of them holes, which he took in his pocket the next morning, and comming to the women, they brought their cheefes to him, saying that they had confessed all their misdeeds that they could remember that ever they did, whereupon the Pavier wished them to fetch scales thither to weigh the cheefes, and in the meane time cunningly elapt the lead into the holes which he covered with the rine of cheefe that he had in his pocket, which (being weighed) farre exceeded the weight they were of the day before, whereby the Pavier expressed unto them, that the quality of their sinnes appeared to be so great, that if speedy meanes were not effected, observed for the remitting thereof, doubtlesse they should presse them



them downe to hell, and therefore the Pavier tot to banish the multitude of their confessed finnes from off the face of the earth, tooke the cheeles and threw them over a great bridge into a great river called Eboy, wherehence the Paviers wife and children by his directions tooke them up and feasted upon them a good while after.

*What meanes the Pavier prescribed to have the Womens finnes forgiven, and how he cozened them of 9. l. by promising to die for their finnes and how he was like to be hanged by a boy in earning the money.*

Vpon a serious conference betwene the Pavier and the women, he made it appeare unto them that every sinne was mortall and that therefore there ought to be a death before those finnes could be blotted out of the sight of God; whereat the women being in a perplexity not knowing what to say, desired him to invent some other way whereby they might save their lives, and promised to give any content; whereupon the Pavier standing stedfast upon his former words, told them that there must be a death had before God would bee satisfied for their transgressions, and that he loved them so well that he for a reasonable reward would die for them rather then they should remaine in the state of damnation for their misdeeds, whereat the women became very joyfull, giving him many thanks, brought three pound a peece, which he received, and was the only thing he aimed at, and presently thereupon tooke a little stoole and a rope with him into an upper room in one of the womens houses where spying a crosse beame tyed the rope about it, making it ready for to be hanged therein, for to puchase a pardon for the womens transgressions.

Whereupon he (together with the women, having joyned in fervent prayers) stood upon the stoole, and telling them that the spirit was then strong with him, did put the rope about his necke,

necke, and wished the women to goe into the next roome, and  
pray for his happinesse in so great a task. And when as they  
should heare him groane, they should helpe him downe, for  
that by that time satisfaction would bee made, and their finnes  
absolutely forgiven. And so away the women went as he had  
bid them, leaving him upon the stoole with the rope about his  
necke; instantly thereupon a sonne of the woman of the house  
(being a pretty big youth, in regard of much whispering that he  
spied up and downe the house, stealing up staires to see the my-  
stery thereof) saw the Pavier standing upon the top of a stoole,  
with his backe towards him, and his necke in a rope, and in a  
manner playing therewith: at the sight whereof the youth cal-  
ling to minde that the Pavier had been a meanes to procure him  
to be whipt at schoole divers times for playing at Tennis and  
Cat upon the Sunday, intended to be revenged upon him then,  
and suddenly shifted the stoole from under the Paviers feet, and  
runne away, leaving him there swinging, in a way indeed to  
performe what he had undertaken. But the women being near  
unto him, and hearing him schreech, speedily ranne to him, and  
by much adoe made a shift to save his life. Now for the wo-  
mens prines in hindring the Pavier to performe what hee had  
undertaken, I could finde in my heart in a manner to wish them  
the successe that the Pavier should have, had hee beene left a-  
lone, and not by them hindred in his proceedings.

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**FINIS.**



